TEXAS GETS THERE.

Another Batch of Texas Postmasters Has Been Announced.

al DeGress Explains Why He Worked for J. W. Burke for Collector of luternal Revenue.

to official information of the Seizure of the Black Diamond by the Revenue Cutter. Jension Investigation.

Texas Postmusters.

WISHINGTON, July 31. - The following toroli A. Gribson, Peirce. george N. A. Arnold, Dublin.

H. Det alson, Black Jack Grove. s. Varsin, Alexander. R. Schnike, Round Top. A. Wellborn, Pilot Point.

n. E. Brown, New Boston. M. Limite, Mesquite. R. Camper, Cedar Hill. A.F. Ackerman, Whitney. us Salis J. Fleming, Detroit

of the oldest inhabitants,

Pension Recating. WEST VICTOR, July 31. The commitmustbe have thus for confined their . the cause of civil and religious liberty, " toward virtue, under Commissioner

along of a sensational character, of a number of regatings or amount

the state this morning was " of the Black Diamond, for it the right of the United States ed limits of the jurisdiction had the States. This government, sail, a mans that right within a limit Anthornocholized by England, and softwar at of the question hereafter to be must of jurisdiction.

WHO CAN BEAT IT?

th Employ Twenty-four Ears to the Bushel-The First Bale-

Navigua, Tex., Aug. 3.—The first the spason's cotton was received It was grown on the plants-B. S. Foster, Jr., about lies from this town. The weight Dounds, and it was sold for \$56, s classed as strict middling. It was I by W. S. Miller, who at once it by the Houston and Texas tailroad to Carson, Sewell & Co.,

on, Tex. Assemblacedinary ears of corn were into town to-day. They are inches long, one and a half in derence, and weigh three pounds were grown by G. L. Burden near



The Filgrims' Landing. NATIONAL MONUMENT TO OUR FORE-FATHERS AT PLYMOUTH.

August 1, 1889, will be a great day in

history, because it will be remembered national monument to the forefathers, ample in which the leading men of the coun-try participated. The monument is workmen. The Eclipse Windmills are The great want of this world is more As it now stands completed it cost about two hundred thousand dollars. It is of solid Hallowell granite throughout and consists of an octagonal pedeshe collectorship for ta! forty-five feet high, upon the center lowest, miserable of which stands the figure of "Faith." out of whole This tigure is thirty-six feet for Burke for two rea- high and rests with one foot on Plyman and will make a | mouth Rock, holding in her left hand he had lost the the open Bible, while the right arm. been moved from Aus- | uplifted, points heavenward to empha-That is all there is in it. I worked | size the meaning. The pedestal has four large and four small faces. Upon the larger are tablets bearing the names of the founders of the colony and historic facts in connection therewith, while from kely that congress will be | the smaller faces project four buttresses don for an appropriation to raise or wing pedestals. Upon each of these greater part of Pennsylvania avenue, is seated a figure in herole size, repreprove that great thoroughfare from | senting with the figure of "Faith" the principles of the founders. These are virtue has considerably abated within the he knelt, and he disturbed no one when Why, you say, "That is not common 11 "Education, dom'' and "Law." On the faces of the pedestals at their fect are alto-relief ablets representing "The Embarkation paradily appointed by Secretary at Delit Haven, " "The Signing of alleged illegal re- | the Social Compact in the Cabin of the | instance, to see the ladies take Mayflower, " The Landing at Ply- out their cigarette cases at the end of a | that ten such men-men with such courmouth," and "The Treaty with the lu- dinner, and some of them go the length plots. In the original order Secre- dans. " The sides of the wing pedestals of earrying their pouch of tobacco and figures above. Mr. Hammatt Billings, last twelve months, a Boston architect, designed the monument, which was started in 1853, and af- tion are the rule, and as to the ter his death in 1874 his brother Joseph carried it on. The following is the inscription on the main shaft: "National riage, I dare not repeat all one hears. Monument to the Forefathers, erected by Anyhow, nobody ever essays a word report their understanding, if not a grateful people, in remembrance of against the prince of Wales now. Even



Our Forefathers of 1621. WILLIAM CAMPBELL PRESTON BRECKIN-

William Campbell Preston Breckinridge, a reconstructed Southerner, orator of the day of the occasion of the dedi- | the bar away as easily as if no resistence cation of the monument in memory of the passengers by the Mayflower, is a the statement that there was | Kentuckian of Scotch descent. The first ation respecting the of his family in America was a Covenan-Triump and Black Dia- ter, who fled to America on the restora-In Interest States entter Rush tion of the Stuarts. Mr. Breckenridge Hebring sea, except that is a cousin of Gen. John C. Breckinridge. The Associated Press dis- He was born in Baltimore in 1837, in conversation with a promi- where his ather was a Presthe policy and feeling of the teen years, but he was educated blass charlon it was evident the in Kentucky, and for a time was profesand administration did not look with sor of equity jurisprudence at Cumberbe the science of British or land college. He was elected to congress suspected of peaching upon | in 1886 without objection, and continues ates seal lishing grounds, to represent the Seventh district, Kenthat an under- tucky. Mr. Breckinridge is a fing-lookthe ball of by which the British ing man, with snow-white hair and was not to take notice | beard. He is regarded as one of the The knew nothing. The most brilliant orators on the Democratic sure and search of the side. His father presided over the conb. which was afterward released vention that re-nominated Lincoln in salishins were found on | 1864, and was intensely loyal all through



Pilgrims Poetically Praised. JOHN BOYLE O'REILLY OF BOSTON, POET OF THE DEDICATION .

John Boyle O'Reilly was born at Dowth | up. Castle, Meath county, Ireland, in 1844. He received a good education from his or twenty-four ears to the bushel, father, and early in life learned type- the Methodist Episcopal church, and will nouncement would send people in great mon sense? If we ask a thing of God, "Well," said the mother, "my child. setting at Drogheda. After serving some engage in mission work among his own excitement up and down our streets, that who has sworn by his eternal throne to when you were younger than you are town. He has several acres of it. | time as a stenographer in England, he | people in Los Angeles, Cal.

returned to his native land, where he assisted the Fenian movement, then active. He enlisted in a cavalry regiment of the British army, and before long was condemned to be shot for treason. His sentence was commuted to twenty years' banishment to Australia. He arrived in Western Australia in 1868. A year after his imprisonment began he gave his overseers the slip and after several weeks had clapsed from the time of his escape, was picked up in an open boat at sea by an American ship of New Bedford. He landed at Philadelphia in 1869. Finding employment at Boston, he made his residence in that city. In 1876 he secured an interest in the Pilot, a newspaper with which he has been connected from the beginning of his work in America. He has written much good poetry, and is a successful editor. Mr. O'Reilly possesses superior skill as a boxer.

F. F. Collins on Wind Mills and Pumps. I recognize the fact that there are a number of worthy competitors in Texas. and as such I welcome them-it would been in the business in Texas a long time, nearly twenty years, and have supplied most all the ranches in Southnow that this work is done I cheerfully | course: refer to any of my customers, Write to and you will find many there will tell you expital and the best laggards, inane, mert. Texas for years, thousands of them, too, | men. " and not one but has given satisfaction that I have had erected.

F. F. COLLINS. For F. F. Collins Manufacturing Co., Fort Worth, Tex., and San Autonio,

Change in British Virtue.

T. P. Connor in New York World. It may be that the ferocity of our last twenty years. A great change has certainly come over the conduct of London women and London men. It is now no uncommon thing, for have tablets carrying out the ideas of the | making their eigaretts with their own fair hands. Pleasure parties on Sundays instead of being the excepleeseness which has come over the notions about marrying and giving in marthe secretary, the | their labors, sacrifices and sufferings for | his failings are supposed to be leanings

MOUTH OF THE BRAZOS.

Work on the Deep Water Port Progressing Favorably-The Problem Will Ee Solved in a Few Months.

Special to the Gazette.

SAN ANTONIO TEX., Aug. 1.-Mr. C. R. Muttlock, ex-city engineer of San Anwork of securing a deep water port at the mouth of the Brazos, arrived in the city yesterday. Mr. Mattlock says that the reports of injury to the works by recent freshets in the Brazos river were greatly exaggerated. The late sudden rise washed out a little plling at the end of the trestle, said he, but this slight damage was converted to of compensation in that the increased current gave the channel a thorough scouring. We now have an aver age depth of twenty-two feet of water between the jettles for a distance of 2200 feet. From here the water gradurlly shoals up to the crest of the bar 1200 feet further seaward, at which point there is a constant depth of eight feet. We expect to have the jettics built out beyond the east bar by December, or January at the latest, and then the current will sweep were afforded it at all. One and a half miles from the mouth of the river there is a depth of forty feet. The harbor afforded by the river is 750 feet wide, and with the assistance of the jetty works we will in a short time have an excellent entrance to the coast of Texas capable of accommodating the largest crafts affoat. The projectors of the scheme have unlimited capital at their command, and are determined to solve the deep water problem for Texas and all the vast commerce nack of the state seeking a safe and commodious outlet to the high seas. Our working force now numbers something over two hundred men and will be increased if found necessary to complete the work by the date mentioned.

Giving Children Medicine. Boston Herald. "Such a time as 1 have had to get it to take its medicine," is a wail with which mothers are constantly greeting the child "swallowing the wrong way." The practice of holding children flat on their backs, across the knees, forcing the mouth open, and after pouring in but there is some danger of forcing the medicine up the tube leading from the

Chan Chu Sing, a converted Chinaman. has been licensed as a local preacher in

WISE CHILDREN.

What the World Wants is More Common Sense in Religion.

Any Man Who Will Not Admit that He is an Imperfect, Sinful Being is Simply a Fool.

God Impressed His Image on Our Race, but that Image Has Been Getting Fainter and Fainter for Ages.

DR. TALMAGE IN MONTANA.

Special to the Gazette. LIVINGSTON, M. T., Aug. 4.-Rev. T. De Witt Talmage, D. D., of Brooklyn, N. Y., preached here to-day, taking for his subject: "Outwitted by the World." not be Texan to de otherwise. I have He took for his text St. Luke xvi., 8: "The children of this world are in their generation wiser than the children of ern Texas a full water supply, and light," and delivered the following dis-

That is another way of saying that any ranchman in Southern Texas, Christians are not so skillful in the manipulation of spiritual affairs as the Relipse is Al. Asciling assured worldlings are skillful in the manage-that nest of the range in Southern ment of temporalities. I see all around Texas were supplied with about all me people who are alert, earnest, connecded water supplies, I have opened a centrated and skillful in monetary matas the date of the dedication of the house hope in worth, with ters, who, in the affairs of the soul, are

situated on one of the highest hills in Plymouth, about northwest of the capital synorage alone having one 10- ployed in financial affairs were employed west of the anchorage of the Mayflower. foot and even lower. I do not pro- in disseminating the truths of Christ, and pose to advocate the demerits of any other make of windmills. They are like the Irishman's whish, all good; but some, I think, better than others, and upset, the last iniquity tumble, and the my company stands ready as well as the anthem that was chanted over Bethlehem well known Fairbank's scale company to on Christmas night would be echoed and make good any failure of the Eclipse re-echoed from all nations and kindred Windmill coming up to all we claim for it. | and people: "Glory to God in the high-These windmills have been in use in est, and on earth peace, good will to

> Some years ago, on a train going tosleeping car was making up the berths at ear looked on, as much as to say, he arose. In after conversation with | sense. age for God as that man had-would | many dividends, but we do not collect bring the whole city to Christ; a thous- | them, we do not ask about them, we do and such men would bring this whole | not want them. Oh that in the matter of land to God; ten thousand such men, in | accumulation we were as wise in the mata short time, would bring the whole earth into the kingdom of Jesus. That of the world! he was successful in worldly affairs, I tound out. That he was skillful in spiritual affairs, you are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common sense in matters of the soul, that they have in earthly matters, this would be a very different kind of world to live in .

THE BUILDING AND CONDUCT OF CHURCHES.

In the first place we want more common sense in the building and conduct of churches. The idea of adaptiveness is always paramount in any other kind of structure. If bankers meet together and they resolve upon putting up a bank the bank is especially adapted to banking purposes; if a manufacturing company put up a building, it is to be adapted to manufacturing purposes; but-adaptiveness is not always the question in the rearing of churches. In many of our churches we want more light, more room, more ventilation, more comfort. Vast sums of money are expended on ecclesiastical structures, and men sit down in them, and you ask a man how he likes the church. He says: "I like it very well, but I can't hear.'' As though a shawl factory were good for everything but making shawls. The voice of the preacher dashes against the pillars. Men sit down under the shadow of the Gothic arches and shiver and feel they must be getting religion or something else, they

feel so uncomfortable. O, my friends, we want more common sense in the rearing of churches. There is no excuse for lack of light when the heavens are full of it; no excuse for lack of fresh air when the world swims in it. It ought to be an expression, not only of our spiritual happiness, but of our physical comfort when we say: "How amiable are thy tabernacles, O Lord God of bosts. A day in Thy courts is better than a

WE MUST CONCENTRATE. Again I remark: We want more com-

mon sense in the obtaining of religious hope. All men understand that in order to succeed in worldly directions they must concentrate. They think on that one subject until their mind takes fire with the velocity of their own thoughts. All their acumen, all their strategy, all their wisdom, all their common sense, they put in that one direction and they succeed. But how seldom it is true in the matter of seeking after God. While no man expects to accomplish anything for this world without concentration and enthusiasm, miller in California, many years ago, it. We have no anxisty about it. We artist who was the equal of Raphael. He physicians when their little ones are ill. neld up a sparkle of gold until it be- do not watch and wait for its coming. says: "I will retouch that picture and And it is certainly the rule with children, witched nations. Tens of thousands of As a merchant you telegraph or you bring out all its original power. 'You ordinarily the most obedient, when it | people left their homes. They took their | write to some other city for a bill of | have full confidence in his ability. He comes to taking medicine, however pal- blankets and their pickaxes and their goods. You say: "Send me by such touches it here and there. Feature after atable it may be, they prove uncon- pistols and went to the wilds of Califor- express or by such a steamer of by such feature comes forth, and when he is done Harrison, James J trollable unless force is used. The nia. Cities sprang up suddenly on the a rail train. 'The day arrives. You with the picture it is complete in all its fault is invariably the mother's. It is Pacific coast. Merchants put aside their send your wagon to the depot or to the original power. Now God impressed his clearly her duty from the first to exact elegant apparel and put on the miner's wharf. The goods do not come. You image on our race, but that image has of her child absolute obedience, and garb. All the land was full of the talk immediately telegraph: "What is the been defaced for hundreds and thousespecially to insist that it take what is about gold. Gold in the eyes, gold in matter with those goods? We haven't ands of years, getting fainter offered it from spoon or cup. When per- | the ears, gold in the wake of ships, gold sussion will not avail the best way to in the streets-gold, gold, gold, Word | We want them now, or we don't want | a divine Raphael. He says: . 'I can make a child take medicine is this: Press | comes to us that the mountain of God's | them at all, " And you keep writing | restore that picture." He has all power in the cheeks with the thumb and fore- love is full of bright treasure; that men and you keep telegraphing, and keep in heaven and on earth. He is the equal finger of the left hand, inserting the have been digging there, and have speen with the right, hand. In this way | brought up gold, and amethyst, and fluids may be poured into the mouth carbuncle, and jasper, and sardonyx, without fear of their being spat out, or of and chrysoprasus, and all the precious stones out, of which the walls of heaven were builded. Word comes of a man who, digging in that mine for one hour, has brought up treasures worth more than the medicine to pinch their nose, is a bad all the stars that keep vigil over our sick come or not. We may get them and may the restoration? I am well persuaded one. Not only are they liable to strangle, and dying world. Is it a bogus company not get them. Instead of at 70'clock in that if I could by a touch of heavenly that is formed? Is it undeveloped terrimedicine up the tube lending from the tory? Oh, no; the story is true. There blessing?' at 12 o'clock, noonday, ask- you what has been done to save your throat to the ear, in which event a serious are thousands of people in this audience ing: "Have I got that blessing?' at 7 soul, there would be an emotional tide inflamation would, most likely, be set | who would be willing to rise and t tify | o'clock in the evening saying: "Have | overwhelming. "Mamma," said a little have it in their possession. Notwithstanding all this, what is the circumstance? One would suppose that the an-

door, asking how they might get those treasures. Instead of that, many of us put our hands behind our back, and walk up and down in front of the mine of eternal riches, and say: "Well, if I am to brother, do you not do that way in busirow go to your store and sit down and fold your arms and say: "If these goods are to be sold, they will be sold; and if they are not to be sold, they will not be sold; there is nothing for me to do about it. 12 No, you dispatch your agents you print your advertisements, you adorn your morrow go abroad or stay at home, than it is at this moment a matter of free choice whether you will accept Christ or reject Him. In all the army of banner bearers there is not one conscript. Men are not to be dragooned into heaven. Among all the tens of thousands of the Lord's soldiery, there is not one man but will tell you: "I chose Christ; I wanted Him; I desired to be in His service; I am not a eonscript-I am a volunteer." Oh that men had the same common sense in matters of religion that they have in the matters of the world-the same concentration, the same push, the same enthusiasm. In the one case a secular enthusiasm.

THEY MAKE HASTE SLOWLY. Again I remark: We want more common sense in the building up and enlarg-

ing of our Christian character. There are men here who have for forty years been running the Christian race, and they have not run a quarter of a mile. No business man would be willing to have his investments unaccumulative. If you invest a dollar you expect that dollar to come home bringing another dollar on its back. What would you ward the southwest, as the porter of the | think of a man who should invest ten thousand dollars in a monetary instituthe evening tide, I saw a man kneel | tion, then go off for five years, make no down to pray. Worldly people in the inquiry in regard to the investment, then come back, step up to the cashier of the "What does this mean?" I suppose the institution and say: "Have you kept most of the people in the ear thought the | those ten thousand dollars safely that I man was either insane or that he was a lodged with you? " but asking no question fanatic; but he disturbed no one when about the interest or about dividend. him I found out that he was a member of | way we act in matters of the soul. We a church in my own city, that he was a | make a far more important investment seataring man, and that he was on his than ten thousand dollars. We invest way to new Orleans to take command of our soul. Is it accumulative? Are we a vessel. I though then, as I think now, growing in grace? Are we getting better? Are we getting worse? God declares

ters of the soul as we are in the matters

COMMON SENSE IN SCRIPTURE READING. How little common sense in the reading of the Scriptures! We get any other book and we open it, and we say: "Now what does this book mean to teach me? It is a book on astronomy; it will teach me astronomy. It is a book on political economy; it will teach me political economy." Taking up the Bible, do we ask ourselves what it means to teach? It means to do just one thing: get the world converted and get us all to heaven. That is what it proposes to do. But instead of that, we go into the Bible as botanists to pick flowers, or we go as pugilists to get something to fight other Christians with. or we go as logicians trying to sharpen our mental faculties for a better argument, and we do not like this about the Bible, and we do not like that, and we do not like the other thing. What would you think of a man lost on the mountains? Night has come down; he cannot find his way home, and he sees a light in a mountain cabin; he goes to it, he knocks at the door; the mountaineer comes out and finds the traveler and says: "Well, here I have a lantern; you can take it and it will guide you on the way home; "1 and suppose that man should say: "I don't like that lantern; I don't like the handle of it; there are ten or fifteen things about it I don't like; if you can't give me a better lantern than that I won't have any.'

Now, God savs this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the celestial city. We take hold of it in sharp criticism, and depreciate this and depreciate that. Oh, how much wiser we would be if, by its holy light, we found our way to our everlasting home!

Then we do not read the Bible as we

read other books. We read it perhaps four or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know which end of the book is up. We drop our eyes perhaps on the story of Samson and the foxes, or upon some genealogical table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else, instead of opening the book and saying: "Now I must read for my

volved in this book. "1 WE SHOULD PRAY SENSIBLY.

immortal life. My eternal destiny is in-

prayer! We say: "Oh, Lord, give me a while a man comes up, very unskillful this, "and "Oh, Lord, give me that," in art, and he proposes to retouch it. how many there are expecting after and "Oh, Lord, give me something You say: "Stand off! I would rather awhile to get into the kingdom of God | else, '' and we do not expect to get it, | have it just as it is: you will make it without the use of any such means. A or, getting it, we do not know we have worse." After a while there comes an

you get the goods.

that they have discovered that gold, and I received that blessing?" and not get- child to her mother when she was being ting it, pleading, pleading-begging, put to bed at night, "mamma, what begging-asking, asking, until you get | makes your hand so scarred and twisted it. Now, my brethren, is not that com- and unlike other people's hands?"

sense that we should watch and wait until we get it? COMMON SENSE IN DOING GOOD .

be saved I will be saved; and if I am to | many people there are who want to do be damned, I will be damned, and there | good, and yet are dead failures! Why is is nothing to do about it.' Why, my it? They do not exercise the same tact, the same ingenuity, the same strategem, ness matters? Why do you not to-mor- the same common sense in the work of Christ that they do in worldly things, Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although have a patronizing way. They talk to a show windows, you push these goods, you man of the world in a manner which use the instrumentality. Oh that men | seems to say, "Don't you wish you were were as wise in the matter of the soul as as good as I am? Why, I they are wise in the matter of dollars and have to look clear down becents! This doctrine of God's sover- fore I can see you, you are so far eignty, how it is misquoted and spoken of | beneath me." That manner always as though it were an iron chain which | disgusts, always drives men away from bound us hand and foot for time and | the kingdom of Jesus Christ instead of eternity, when, so far from that, in every | bringing them in. When I was a lad I fiber of your body, in every faculty of | was one day in a village store, and there your mind, in every passion of your soul, | was a large group of young men there you are a free man, and it is no more a | full of rollicking and fun, and a Chrismatter of free choice whether you will to- | tian man came in, and without any introduction of the subject, and while they were in great hilarity, said to one of them: "George, what is the first step of wisdom?", George looked up and said: 'Every man to mind his own business!' Well, it was a very rough answer, but it was provoked. Religion had been hurled in there as though it were a bombshell. We must be adroit in the presentation of religion to the world. Do you suppose that Mary in her con-

versation with Christ lost her simplicity? or that Paul thundering from Mars hill took the pulpit tone? Why is it that people can not talk as naturally in prayer meeting and on religious subjects as they enthusiasm; in the other, a consecrated | do in worldly circles? For no one ever succeeds in any kind of Christian work, Dixon, R I unless he works naturally. We want to imitate the Lord Jesus Christ, who plucked a poem from the grass of the held. We all want to imitate Him who talked with farmers about the man who went forth to sow, and talked with the fishermen about the drawn net that brought in fish of all sorts, and talked with the vine dresser about the idler in the vineyard, and talked with those newly affianced about the marriage supper, and talked with the man cramped in money matters about the two debtors, and talked with the woman about the yeast that leavened the whole lump, and talked with the shepherd about the lost sheep. Oh, we might gather even the stars of the sky, and twist them like torget-me-nots in the garland of Jesus. We must bring everything to Him-the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the saffron of floating the bursting thunder guns of the storm's | Sundeland, Mrs May Fleming, Miss Julia bombardment. Yes, every star must point down to Him, every heliotrope must | Sandreth, Clara. breath His praise, every drop in the summer shower must flash His glory, all the tree branches of the forest must thrum their music in the grand march which shall celebrate a world redeemed.

Now, all this being so, what is the common sense thing for you and for me to do? What we do, I think, will depend upon three great facts. The first fact that sin has ruined us. It has blasted body, mind and soul. We want no Bible to prove that we are sinners. Any man who is not willing to acknowledge himself an imperfect and a sinful being is simply a fool and not to be argued with. We all feel that sin has disorganized our entire nature. That is one fact. Another fact is that Christ came to reconstruct, to restore, to revise, to correct, to redeem. That is a second fact. The third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common sense thing for us to do m view of these three facts? You will all agree with me to quit sin, take Christ and take him now. Suppose some business man in whose skill you had perfect confidence should tell you that to-morrow (Monday) morning, between 11 and 12 o'clock, you could by a certain financial transaction make five thousand dollars, but that on Tuesday, perhaps, you might make it, but there would not be any positiveness about it, and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less-when would you attend to the matter? Why your common sense would dictate: "Immediately I will attend to that matter, between 11 | Collins, Al and 12 o'clock to-morrow (Monday) morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect. 1 will attend to it to-morrow. ' Now, let us bring our common sense in this matter of religion. Here are the hopes of the gospel. We may get them now. Tomorrow we may get them and we may not. Next day we may and we may not. The prospect less and less and less and

NOW IS THE ACCEPTED TIME. The only sure time now-now. I

would not talk to you in this way if I did not know that Christ was able to save all the people, and save thousands as easily as save one. I would not go into a hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority of saying he may be saved. Suppose in Venice there is a Raphael, a faded picture, great in its time, bearing some marks of its greatness. History describes the picture. It is nearly faded away. You say: "Oh, what a pity that so wonderful a picture by Raphael How little we use common sense in should be nearly defaced. ' After received them. Send them right away. and fainter. Here comes up Hartheld, William sending you wagon to the depot, or to of the One who made the picture, the the express office, or to the wharf until | equal of the One who drew the image of God in our soul. He touches this sin In matters of religion we are not so and it is gone, that transgression and it wise as that. We ask certain things to disappears, and all the defacement vanbe sent from beaven. We do not know | ishes, and "where sin abounded grace | whether they come or not. We have not | doth much more abound." Will you any special anxiety as to whether they | have the defacement or will you have the morning saying: "Have I got that pathos in two minutes put before at midnight men would knock at your I do that which we ask, is it not common | now, years ago, one night after I had I

put you to bed I heard a cry, a shrick upstairs. I came up and found that the bed was on fire and you were on fire, But I remark again: We want more and I took hold of you and I tore off common sense in doing good. How the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand: but I got that, my child, in trying to save you.'' O man! O woman! I wish today I could show you the burned hand of Christ-burned in plucking you out of the fire, burned in snatching you away from the flame. Aye, also the burned they may not feel arrogant. Or they foot, and the burned brow, and the burned heart-burned for you. By His stripes ye are healed.

LIST OF LETTERS

Remaining in the postoffice at Fort Worth, Tex., Monday, Aug. 5, 1889. To obtain any of these letters the applicant must call for "adverised letters' and give the date of the list. Also, all letters advertised shall be charged with 1 cent in addition to the regular postage, to be accounted or as part of the postal revenue, as per section 530, page 348, United States postal laws. Ladies.

Langlin, Miss Laurence, H Alfather, Mary Mickey, Sarah Bates, Ella Morris, Edward Mrs Moore, Annie Moore, W A Mrs Beal, Lena Martin, Sucie Martin, Jessie Brown, Annie Marcelin, Charles Mrs Massey, Fannie Mar, Lottie Moss, Mary Baxter, Jule Murphy, Bettie McAuley, S A McAdams, Virginia Carrico, Rose Miss Calwar, Lon McKnight, Miss Nace, Lonny Norman, Lida Oliphant, Lou Clark, Litzie Miss Conner, Julia Dook, S W Osborne, Carrie Poholaskie, P Mrs Parker, Mollie coper. Pearl Parker, Veita J Parvin, Ida Reeves, Pauline Mrs Rouland, Dina Rollings, Jennie Rainey, Annie Roe, Ella J Richards, Dollie Reeves, Chas Mra lamsey, Alice Rauls, Addie dwards, Ida Rauler, Sallie Sammons, M L Stephens, Martha Mrs Stegall, Lucy Spencer, Lizzie Mra Smith, Morah C Smith, C.J.Mrs Siliman, T. Mis Shan, Mollie Tenderson, Rose E Shettock, Kattle Sammons, M L Scott, Ada J Thomas, Mollie Vainer, G. Mrs Wilson, Annie Williams, Mary Williams, Janie Weeks, Mary Ward, Mrs Frank

Foreign.

Lively, J G Lawson & Co Atkins, Eugene Atchisons, James Lauler, D J burn, Rufus W Anderson, J A Annerson Bros Co. forgan, GB Mosteller, A J Montgomery, Joseph Miller, James dayson, William Blackwell, NT Blanth, S Kirby

Charles Crawford, L.W. Grenar, Charles Drake. Dillard, Gilbert

tynburg, Gustavus Smith, Brona (col) Decker, TF Smith, Joe Skinner, Professor J B Shannon, James J. Sharpe, George Freebag, Louis

Vinton & Graves & Co. Vedder, Rodner S Wooten, Thos D Wilson, Aug Williams, Gibson Williams, Edgar Winslow, TB Harley, Martin Wheat, EB Williams, Willie Wilson, Henry Wilson, Eugene Wilson, R.E. Williams, Willie Prof. Williams, Douglas

ohnson, J H Johnson, Jim Kiley, A D Kilinger, Ider tile, Andrews T

Walden, Wm (3) Linusey, Henery Walker, Lee.

Photographs. Foreign.

Wilting, Joe Wray, TT

Whitaker, Elder J P

Whither, George

Webster, Henry

Webster, Paul (3) Webster, WH

Weatherby, Tom Weber, Joseph Wetzer, Glover B

Ward, Guery E

JULIAN FEB

Nebuka, B A Curry, T G